Cicero on Duties Book 1 Chap 5

Which is the face of mortal moral rectitude. As Plato says, if it is seen by mortal eyes, it aroses A passionate love of wisdom. All moral goodness originates from 4/4 sources.

It it is developed in the skilled examination of truth, in the protecting and developing of society of men, with faithful observance for the rights of each man and his counterpart, in a lofty and invincible spirit, possessing greatness and power, or by the order and method in all things which happen in our debate.

In which modesty and temperance are involved. Although these four are intertwined and connected, nevertheless certain types of duties arise from each of these sources, thus from that category, which has been lifted first in the order above, we find in.

Investigations in the discovery of the truth. This is the special feature characteristics of that virtue. Whoever has examined these things closely see what may be nearest to the truth, and he was able to see most acutely and perceptively.

And to explain their underlining reason for things that person is considered to be the most prudent and wise. Truth is a source of material with which this virtue deals and what it is intimately associated with to the three remaining virtues, however, are assigned the requirement.

Related to those things, indeed, for protecting and preserving the action of life, so that the society and fellowship of men are served, and so that excellence and generosity of soul may be displayed not only in increasing sources, resources and advantages in providing for oneself and family, but.

Much more in expressing disdain of these things.

However, order, constant consistency and moderation, as well as qualities related to these things, inhabit the kind of lifestyle where a certain amount of action and not just mental exercise is needed.

By the use of these things which are drawn out of life, and by employing a certain type of order in rhythm, we will preserve dignity and moral goodness. Chapter 6. Now out of the four subsets in which we have divided the nature.

Empower a moral goodness. The first, the first, which consists in acquisition of knowledge and profoundly touches human nature. Indeed, we all are drawn and led by craving the for truth and knowledge. We think it. We think it beautiful to excel in the pursuit of these things.

We consider it bad and disgraceful to slip to error, to not know something,

- or to be deceived. In this matter, according to nature and mortality, morality, 2 vices must be avoided. One is that we should not consider the unknown as known and is sent blindly to be who he who.
  Wishes to avoid this vice will devote time and attention to to carefully considerate consideration of this issue. The other vice is that some exert too great an effort and too much study on obscure and difficult things. That are usually pointless. If these vices can be substituted with expedient of work and care on things morally good and working thing working thinking about, a man will be just justly rewarded.
  We have heard of such a man, Caius Supercalus, in the field of astrology. We also know of such a man in geometry named Sectus Pompeius. There are many such men in the field of dialectics and more in civil law. All these arts are concerned.
  With the investigation of truth, and yet to be diverted by such study away from practical doings of life is against the idea of duty of all virtue consists in action. A pause in this action may happen often, and many are given a chance to return to.
  To study the activity of the mind, which never rests, is able to sustain us in the pursuit of knowledge, even without our scholarly work. However, however, all thought and activity of the mind will be focused either on deliberating on moral issues and those things pertaining to.
  In living well, or on the pursuits of knowledge and scholarship. Thus we have described the first source of duty.